2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

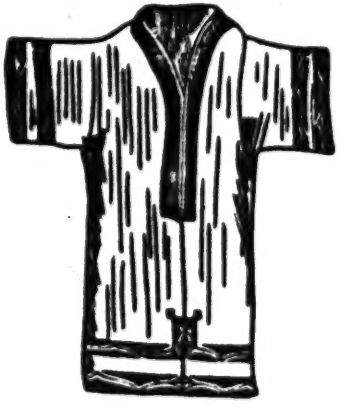
CHAPTER VIII

CLOTHING

The chief article of clothing worn by the Ainu from ancient times was a coat made of elm bark fibre reaching nearly down to the ankles, and called *attush*. This was kept in place by a girdle made of the same material. The belt used by the Saghalien Ainu, however, was often of leather and ornamented with brass rings obtained from Manchuria. The coats were very coarse and somewhat brittle when dry, but very strong when wet. The finer kind, however, was made of nettle bast.

291

[293]



ELM FIBRE COAT

The bark was peeled off the elms in the early spring or just before the winter set in. As a defence against bears, the men and women went in companies

287

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

287 into the mountains to get the bark, and when enough had been taken they carried it home and put it to soak in warm water. After about a week or ten days, the stuff had become quite soft and the women then separated the inner layers from the outer. The whole was then divided into threads and wound up into balls for weaving or for manufacturing into sewing thread. Thread manufacture was quite a simple affair, for it was done by chewing it with the teeth. Many an evening hour have I sat and watched, in a dim light, Mrs. Penri patiently chewing the fibre into thread. To see her jaws working incessantly up and down, up and down, as she chewed and chewed and chewed again, was to me as pleasing and comely a sight as watching people "chewing gum" today! Some of the garments I saw were much darker in colour than
[386] others. This was because they were dyed. The dyeing was done by steeping in a warm decoction of oak or alder bark, and in some cases by putting them to soak in marshy places. This gave them a dirty reddish colour and they were then called *kunnep*, which means "black things."

291 The women and girls wore, under their outer garments, smocks made of soft Japanese material, reaching down to the knees. This was called *mosir*, i.e. "soft raiment." The men wore no shirts.

During the winter months all dressed in the skins of such animals as dogs, deer, foxes, badgers, bears, otters, martens, seals and birds. They were often sewn on a background of the fibre garments mentioned above, or on Japanese material.

During the summertime all wore leggings made of sedge or bark. This was in order to protect them from flies and other insects. Those worn in the winter were made of skin. For foot-gear they were in mild weather sandals made of bark and vines, and shoes made from the skins of salmons. These were good for walking on the ice, as they were very rough. Straw

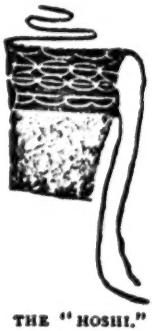
4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

atsis, but never any, simple or elaborate, either on the back or front.

I have often seen women working patiently hour after hour while sitting on the tiny door of their storehouses; and the result of their labour would be half an inch of coarse stitching, which for them was a great work of art. Most Ainu now possess needles of Japanese manufacture, but in former days they had only bone needles, and instead of fine well-dyed Japanese thread were obliged to be content with the fibre of the elm tree dyed black. The ornamentations on the *atsis* of Ainu who have no Japanese needles are necessarily a great deal coarser and simpler than those which are done with steel needles and cotton threads. The essential characteristics are the same in both. In sewing together skins for winter garments fish-bone needles are often used up to this day.

These embroidered clothes, when new, are only worn on grand occasions, as at a bear festival, or when paying a visit to a neighbouring village. A few rags constitute the usual every-day costume, and no difference is made between the in-door and the out-of-door clothing. In fact, most Ainu sleep in their clothes, such as they are.

One article of dress which is worn by all alike, young and old, male or female, is the *hoshi*, or leggings. Like their gowns, these are sometimes made of the inner fibre of the elm-tree bark and sometimes of rushes and reeds plaited as in the ordinary rush matting. When of elm-tree bark, they are often embroidered in the upper part, as can be seen in the illustration. They are fastened just under the knee by means of the two upper strings, then wrapped tightly round the leg and bound round the ankle with the lower and longer ribbon. The Ainu go barefooted in the summer, but during the winter months, when the cold is too severe for this, they cover their feet with mocassins and long boots made of salmon-skin, and often of deer-skin. When the Ainu goes for a long journey or a hunt, during which he has to traverse rough ground, he generally protects his skin boots—the soles of which would



THE "HOSHI."

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

DEATH AND BURIAL

764 291 [688] by most Ainu. At Nioi, a few miles from Nibutani, a man wore the clothes of a deceased person; he was the first victim of a terrible epidemic of smallpox, and this was believed to be due to his action.

Two tunics are put upon the corpse. The first is adjusted to the body, but with the right side folded over the left, the reverse of the customary style for both men and women. The second is laid over the body with the back lying over the chest. Although men usually sleep with the tunic laid over the chest, nobody would ever wear a tunic in this way, and if a child were to put on his tunic back to front he would be severely scolded. Some mourners return from a [531] funeral with their tunics inside out. A tunic for the dead ought to be a *kapara amip* with white embroidery,[1] as used on ceremonial occasions. Bright colours are prohibited.

[301] Trinkets, except earrings actually in their ears, were not usually buried with the dead. A necklace of beads (*tamasai*) was put on and left till the body was about to be buried.

[482] Of three articles specially prepared for the dead the most significant is the *tara* or headband for supporting burdens on the back. The ordinary one has four cords joined to one, but this one has only three. Leggings and mittens (*hosh* and *tek-un-be*) are made [287] and kept for the dead. The former used to be made of bast fibres [177] from a lime tree or of deer-skin, and the latter of some kind of fur; [531] for many years both have been made of Japanese cloth, mostly cotton. All that I have seen are embroidered in black and white. [286] Lastly there are two special cords. The first, *utoki-at*, is plaited of black and white strands of hemp. It is used to lace up the mat which was formerly always, and is still sometimes, used instead of a coffin to contain the body. The second, *para-muriri*, also of hemp (*hai pungara*, *Celastrus orpiculata*),[2] is also plaited, sometimes of black and white strands and sometimes of white only. This cord is tied to the mat-enclosed corpse and then to the carrying-pole (*chito-ma-ni*)[3] from which it is suspended on the way to the grave.

[184] [1] This applies to some districts such as Yakumo and Chikapumi. In others the same *kapara amip* was used for all ceremonies. Munro does not mention the sandals (*shiambappu-keri*) specially made for the dead (Natori, *Whale Hunting by the Volcanic Bay Ainu*, Sapporo, 1945, p. 154).—H.W.

[824] [2] These cords were usually made from *Urtica taheda* or *Laportea bulbifera* (Natori, *Whale Hunting by the Volcanic Bay Ainu*, Sapporo, 1945, p. 154).—H.W.

[3] This term means 'dreadful tree' and is another name for the grave-post. The carrying-pole is usually called *ot-ani-ni* (*cf.* Tosabayashi, *Japanese Journal*

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

221 at home and busied themselves gathering edible plants, especially herbs, on
462 the neighbouring river-banks or river-terraces, and boiling and drying them
[251] for storage. These female activities, essential for recurring winter life, lasted intensively until midsummer or throughout the whole summer. During the spring, the river fish were not yet plenty, but there were some runs of fish such as *chirai*, Hucho perryi, or *supun*, Triboloden spp.. The deer hunters, who had migrated to their huts, returned by turns to their houses, even during the deer season, to carry home their game, and they utilized such opportunities to catch these river fish. When the hunting season was over, the hunting parties returned in the middle of spring to find little to do except this kind of fishing, until the cherry salmon appeared.

Summer.—The season was the time devoted to fishing and collecting. In early summer, all men, now living at home with their families, began catching cherry salmon that appeared in the river near their settlement. And when by and by the cherry salmon began to spawn, they moved their major fishing grounds from the river to small tributaries. At this stage, some local groups on the upper Tokapchi (p. 27) migrated regularly to the same streams at some distance from their settlement and lived in huts which served as their fishing bases, while others fished near their own settlement, living at
[251] home. Females also took some active part in fishing, and broiled and dried their catch to preserve them. Females, however, had more important work
[285] to do during this season. They had to gather certain edible roots (Cardio-
[287] crinum Glehni) chiefly along the river banks, and make starch from it; besides, they had to do such domestic work as weaving bark cloth and making baskets. Therefore, when the local groups went migrating to some cherry salmon fishing sites, part of the female population, especially housewives, remained at home. Again, some members of the fishing groups in the huts at the fishing sites returned home by turns frequently, chiefly to carry home their catches.

Autumn.—It was at this season, when dog salmon run upstream in place of cherry salmon and deer's meat grew greasy, that the Ainu prepared their main food for the winter in which it was difficult to gather any. Therefore, their food gathering activities became most intensive at this season. Most of the males remained at home with their families, catching dog salmon in the neighbouring rivers and pursuing deer in the fields on the river-terraces near the settlement. But some of the males, younger and more expert hunters, did so only in the early part of this season, and with the coming of mid-autumn, sped migrating to their huts near the hibernation centres of the bears to hunt them. The autumn bear party was generally smaller in size than the spring one, for in that season deer hunting and dog salmon fishing was of special importance for securing winter foods.